



He ritenga whaiamōhio: Culturally responsive pedagogy: Considerations for working with Māori

Presentation to Kelston Deaf Education Centre
Noho Marae
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Aims of this presentation

- ▶ To reflect on the 'ways of knowing'
- ▶ To interact with some notions specific to culture, and evidence based practice
- ▶ To propose that adopting an 'interface' or 'reconciliatory plan' that takes into account conventional and cultural approaches, has the potential to be stronger than either on its own
- ▶ To explore some of the key components and influences for cultural responsiveness
- ▶ To share a Treaty-based framework that is able to guide practice



Rangatiratanga: Leadership at the interface



- ▶ Authority: **Mana**  The **Tōtara** tree
- ▶ Courage: **Manawanui**  The warrior: **Toa**
- ▶ Knowledge: **Mātauranga**  The basket: **Kete**
- ▶ Vision: **Moemoeā**  The mountain: **Maunga**
- ▶ Unity: **Kotahitanga**  The canoe: **Waka**
- ▶ Humanity: **Manaakitanga**  The home: **Marae**
- ▶ Stewardship: **Kaitiakitanga**  The river: **Awa**



Authority: **Mana**

The strength to act with authority – to stand tall and with pride:

- ▶ voice
- ▶ humility
- ▶ dignity
- ▶ honesty
- ▶ vitality
- ▶ integrity



Courage: **Manawanui**

The strength to face challenges for the greater good – often in the face of adversity:

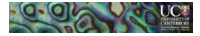
- ▶ passion
- ▶ determination
- ▶ strength
- ▶ advocacy
- ▶ motivation
- ▶ resilience



Knowledge: Mātauranga

The strength to use new and existing information with discernment:

- ▶ being informed
- ▶ informing
- ▶ open-mindedness
- ▶ creativity
- ▶ curiosity
- ▶ critique



Vision: Moemoeā

The strength to see beyond the here and now:

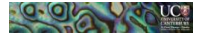
- ▶ fashioning hopes and dreams
- ▶ maintaining focus
- ▶ seeking opportunities
- ▶ seeing potential
- ▶ being realistic
- ▶ having faith



Unity: Kotahitanga

The strength to engage and involve others - to bring people on board:

- ▶ motivating
- ▶ encouraging
- ▶ acknowledging contributions
- ▶ enabling others
- ▶ being inclusive
- ▶ showing humour



Humanity: Manaakitanga

The strength to express kindness to others; to put others before self:

- ▶ giving service to others
- ▶ caring for others' well-being
- ▶ respecting others' feelings
- ▶ valuing relationships
- ▶ setting boundaries
- ▶ actively listening



Stewardship: Kaitiakitanga

The strength to look after the values, beliefs and practices of the people:

- ▶ protecting and maintaining beliefs, symbols and icons
- ▶ embedding practices
- ▶ mitigating risks
- ▶ succession planning
- ▶ involving the right people
- ▶ choosing the right pathway



He whakatauki

Mā te mohio, ka marama



Through knowledge, there is understanding

Lifelong learning....reflection

- ▶ “How do you know that **what** you do and **how** you do it really works?” (Holm, 2000)
- ▶ The key to lifelong learning is **reflection**, which turns experience into learning

“Reflection is pivotal to professional development, where the re-thinking of experience provides added personal meaning and learning” (Hoban, 2002)



Learning and thinking

The distinction between **surface learning** and **deep learning**

- ▶ **Surface learning (Passive learning):** the uncritical accumulation of facts and opinions; taking things on face value; not asking the searching questions that enable the creation of meaning; **unreflective thinking**
- ▶ **Deep learning (Active learning):** critical thinking by engaging with experiences; asking searching (open-ended) questions that enable deeper meaning to develop; sourcing new learning and knowledge; **reflective thinking**

Reflection: moving from.....



...feeding people fish



...encouraging people to 'go fishing'

Mason's 3 goals

- To live as Māori
- To actively participate as citizens of the world
- To enjoy good health and a high standard of living

What do whānau want?

Whānau are seeking both **effective education provision** and provision that **values and enhances culture and identity**

(Bevan-Brown, 2004)

Whānau vision

“If there is an emerging vision among Māori, it is the desire for an education that enhances what it means to be Māori: so simple and yet so profound.”

(Penetito, 2002, pg 1)



Integration and validation of cultural identity

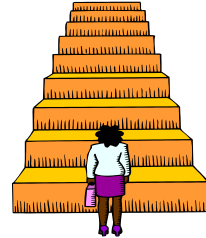
Most students are more likely to achieve when they see themselves and their **culture reflected in the subject matter** and all other learning contexts. Improving educators' cultural knowledge is an important part of improving pedagogical practice.

(Ka Hikitia: Key Evidence, Ministry of Education, 2008)

Ka Hikitia: Managing for Success Māori Education Strategy 2008 – 2012

Ka Hikitia means:

- 'to step up';
- 'to lift up';
- 'to lengthen one's stride'



Achieving better outcomes....

- ▶ **Ka Hikitia: Managing for Success** – a lever for positive change in education
- ▶ **“Success for all – every school, every child”** – achieving an inclusive education system
+++++
- ▶ A key Ministry of Education goal is to “lift Māori student achievement”



The vision:

The overarching strategic intent (vision) of Ka Hikitia is:

- “Māori students enjoying education success – **as Māori**”



The strategy's Māori potential approach.....

The **Māori potential** approach:

- acknowledges and draws from the expertise and energies of all parties (the child / young person, parents, whānau, teachers, specialists...)
- seeks to shift the focus from addressing problems and disparities (**deficit thinking**) to expanding on the strengths, opportunities and successes (**realising potential**)

(Ka Hikitia: MFS, p19).

The three key strategy approach principles:

1. Māori Potential
2. Cultural Advantage
3. Inherent Capability



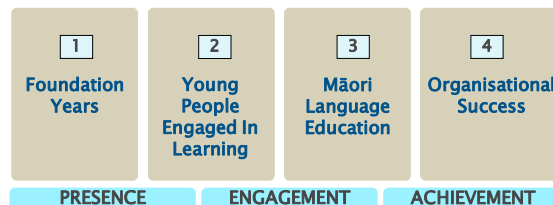
From deficit to potential...

(Ka Hikitia: MFS, p 19)

Less focus on...	More focus on...
Remediating deficit	Realising potential
Problems of dysfunction	Identifying opportunity
Government intervention	Investing in people and local solutions
Targeting deficit	Tailoring education / programmes to the learner
Māori as a minority	Indigeneity and distinctiveness
Instructing and informing	Collaborating and co-constructing

The four strategy focus areas ...

MĀORI ENJOYING EDUCATION SUCCESS AS MĀORI



	Focus area	The "priorities for action" in this focus area are:
1	Foundation years	<ul style="list-style-type: none"> • participation in high-quality early childhood education • effective transitions to school • strong early literacy and numeracy foundations • effective home-school partnerships focused on learning.
2	Young people engaged in learning	<ul style="list-style-type: none"> • effective teaching and learning for Māori students in years 9 and 10 • effective professional development and accountable leadership • increased student involvement in and responsibility for decision-making about future education pathways • improved whānau-school partnerships focused on presence, engagement, and achievement.
3	Māori language in education	<ul style="list-style-type: none"> • strong establishment processes for Māori-medium schools • effective teaching and learning of, and through, te reo Māori • strengthening the supply of quality teachers • building the evidence base for mātauranga Māori.
4	Organisational success	<ul style="list-style-type: none"> • strong leadership in Māori education across the Ministry of Education and the education sector • more confident Ministry people working closely with Māori • increased Ministry accountability for outcomes • use of evidence of what makes the greatest difference for, and with, Māori.

Organisational Success: the "Levers for change"

(The things that can make the most positive difference for Māori student outcomes)

Three of the key levers include:

1. Focusing on responsive and accountable leadership – knowing, practicing & advocating
2. Increasing professional learning and capability – ie: immersion in mātauranga and tikanga Māori (Māori knowledge and protocols)
3. Increasing whānau, hapū and iwi authority and engagement in education

(Ka Hikitia: MFS, p 27)

Lever 1:

Focusing on responsive and accountable professional leadership

"requires professional leaders to know, practice and widely advocate what works best for Māori students, as well as develop collaborative partnerships with whānau, hapū and iwi to share expertise and work together to achieve shared outcomes"

(Ka Hikitia: MFS, p 28)

Application and accountabilityapplying one's own awareness, knowledge and understanding – drawing from the 'evidence'

Common issues and concerns...

1. **Culture:** Māori focussed, culturally responsive services
2. **Evidence:** Lack of evidence-based practice
3. **Equity practices:** Ensuring that the students get relevant, equitable and appropriate help and support



1. Listening to culture: Culture and wellbeing



A culturally responsive education system...

- ▶ ...is described by indigenous Hawaiian people as: 'coming home to school'

Culture is....

Culture is....

- ▶ ... beliefs, values and patterned ways of thinking, behaving and feeling that are learned (Smedley & Smedley, 2005)
- ▶the underlying fabric that holds together a person's world
- ▶ ".....a convenient way of describing the ways members of a group understand each other and communicate that understanding." (Durie, July 2003; pg 2.)



In summary, culture....

- ...is about our fundamental values
- ...is our perceptions of reality, of the way things are, of what matters, of how things ought to be
- ...is something which is lived
- ...is an integral part of everything we do

Culture grows out of the past but functions in the present

(Macfarlane, 2009; Winzer & Mazurek, 1998)

Different Cultural Influences

HISTORICAL & MYTHOLOGICAL	FUNCTIONAL	ASPECTIVAL	OPERATIONAL	PSYCHOLOGICAL
<ul style="list-style-type: none">➤ Myth is profound➤ World view➤ Hawaiki➤ Legendary figures➤ The voyages➤ Contact➤ Conflict➤ Marae	<ul style="list-style-type: none">➤ Kinship with nature➤ Human limitation➤ Otherness➤ Afterlife➤ Marae (Turner, H. in Pratt, 1993)	<ul style="list-style-type: none">➤ Ethnicity➤ Culture➤ Reo➤ Tikanga➤ Kawa➤ Arts / Ngā Toi➤ Marae	<ul style="list-style-type: none">➤ Concepts<ul style="list-style-type: none">- mana- tapu- nos- mauri- tika- pono- aroha (Marsden, 1975)➤ Values<ul style="list-style-type: none">- whanaungatanga- kotahitanga- rangatiratanga- manaakitanga- wairuatanga (Ritchie, 1992)➤ Marae	<ul style="list-style-type: none">➤ From Iwi to Māori➤ Confiscation➤ Deprivation➤ Subjugation➤ Humiliation➤ Endurance➤ Tradition➤ 4 influences➤ Marae

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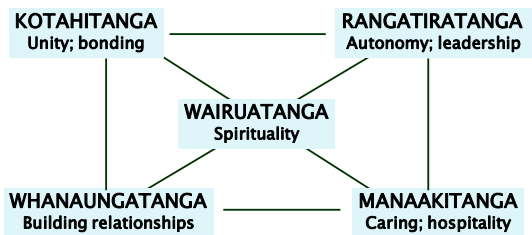
"There are ethnically-linked ways of thinking, feeling and acting, that are acquired through socialisation."

(Phinney & Rotheram, 1987)

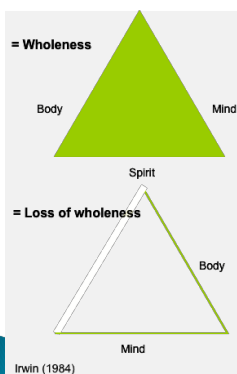


Holistic.....ecological

- Māori culture is often described as reflecting 'holistic' and 'ecological' perspectives
- **Wholism:** A refusal to treat the different aspects of a person separately but rather, a preference to look at the 'whole' person – and to look wider (Macfarlane, 2005)



Ritchie, J. (1992). *Becoming Bicultural*, Wellington: Huia Publications



Irwin (1984)

WHARE TAPA WHĀ

TAHA WAIRUA (spiritual)



TAHA WHĀNAU (Family)

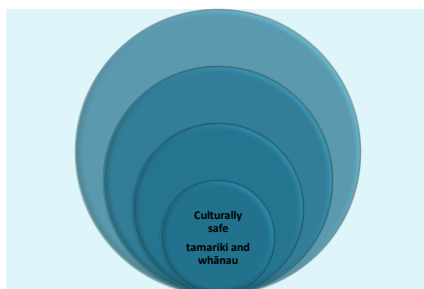
- Model based on four walls of a house
- Each wall is necessary to ensure strength and balance
- Each represents a complementary dimension of wellbeing

Durie (1994)

Organisational cultural
responsivity: Key
components and
influences



Cultural safety



Cultural safety

- **determined by the tamariki**
- about the relationship between the 'helped' and the 'helper'
- about experiences that emerge from relationships
- tamariki based
- tamariki safety
- 'do no harm'



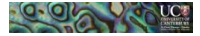
Lever 2:

Increasing professional learning and capability...

“....part of the success of particular professional development is the ongoing cycle of research and development as part of continuous improvement and building the evidence base”

(Ka Hikitia – MFS, p 28)

.....broadening one's own awareness, knowledge and understanding – looking at the 'evidence'.....knowing what works...

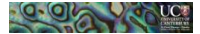


Cultural competency



Cultural competency

- **driven by the professional**
- about the relationship between the 'helped' and the 'helper'
- professionally based
- about accepting and respecting differences
- about implementing policies and practices that support these beliefs and practices
- about capacity and capability



Developing cultural competence

- ▶educators may lack basic knowledge about student's/family's ethnic and historical backgrounds; the family may be driven away by the educator's style; they may sense that their worldview is not valued. They may feel uncomfortable talking openly with the teacher; or the ethnic background of the educator may create family/student apprehension.

(adapted from Trimble & Thurman, 2002, p. 61)

Building trust – a positive and reciprocal partnership



Reiterating.....

- ▶ “Culture is a convenient way of describing the ways members of a group understand each other and communicate that understanding”

(Durie, July 2003; pg 2.)



Cultural competence is....

- ▶ “Cultural competence is the acquisition of skills so that we are better able to understand members of other cultures in order to achieve best outcomes....it is about being able to understand the people who we are going to deal with, as practitioners...”

(Durie, July 2003; pg 2.)



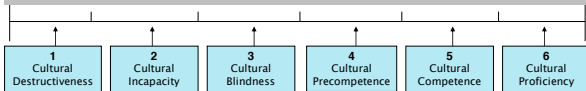
Being reflective...

Where might we locate ourselves on the cultural competency continuum?

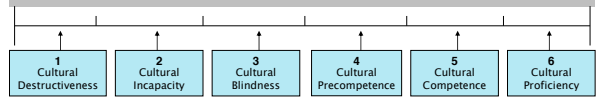
and

How might we move along the continuum?

The Cultural Competency Continuum



The Cultural Competency Continuum



This challenge involves moving as far as possible, as quickly as possible, along the following six-point continuum (Cross et al., 1989):

- **Cultural destructiveness:** those who believe or engage in behaviours that reinforce the superiority of one race or culture over another, with the resultant oppression of the group viewed as inferior;
- **Cultural incapacity:** those who have less actively destructive beliefs or behaviours, but are paternalistic and lack the skills to be effective with individuals from diverse groups;
- **Cultural blindness:** those who profess that culture, race and / or language make no difference and explicitly or implicitly encourage assimilation;
- **Cultural pre-competence:** those who accept the need for culturally competent policies and procedures, but do not proceed beyond tokenism or searching for ways to respond;
- **Cultural competence:** those who accept and respect differences and implement policies that support these beliefs and commitments;
- **Cultural proficiency:** those who seek to refine their approach by learning more about diverse groups through research, dissemination and fully inclusive practices.

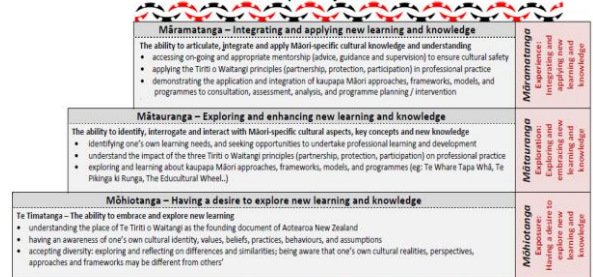


Cultural competency poutama

Reflecting on how we are moving up the cultural competency poutama.....

6. Demonstrating
5. Articulating
4. Recognising
3. Awareness & Knowledge
2. Induction
1. Te Timatanga

Cultural Competency Poutama



©Macfarlane, S. (2011). Cultural competency and professional practice: He Poutama. Unpublished paper, Christchurch: University of Canterbury.

Tātaiako:

Cultural competencies for teachers of Māori learners



Ako:

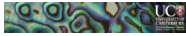
A culturally-preferred pedagogy approach

A reciprocal process of learning and teaching

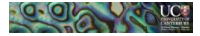
- a Māori concept that can be translated as 'Māori pedagogy'
- a reciprocal process of learning and teaching
- an educative and reflective process that is integral to the maintenance, transmission and articulation of knowledge.
- a process that is determined by and dependent on values, beliefs, knowledge and sense-making

Pere (1994)





Culturally relevant policies and processes



Culturally inclusive policies and systems

- ▶ Access to various supports / opportunities: do whānau know, understand?
- ▶ Referral processes – timeliness, prioritisation, based on need, allocation (SLS; RTL: SE...)
- ▶ Staffing – cultural capability, cultural capacity (including professional learning and development, mentoring, appraisals)
- ▶ Working with whānau
- ▶ Sharing information
- ▶ Documentation: What is required? How much?
- ▶ Recording and retaining ethnicity data
- ▶ Transition protocols



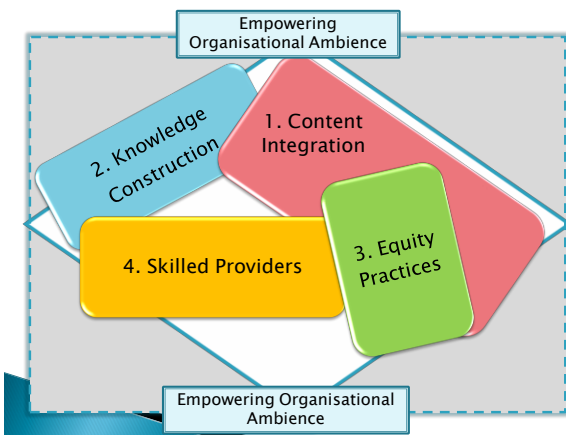
Culturally responsive education ✓

Doing the right things – tika; Doing things the right way – pono



Five influences of culturally responsive organisations

- Content integration
- Knowledge construction
- Equity practices
- Skilled providers
- Empowering organisational cultures



2. **Evidence:** Lack of evidence based practice



Some knowledge areas (Savage, 2008)

- **Technical knowledge** – analytical or quantitative knowledge which can provide empirical support for observable changes in behaviour
- **Practical knowledge** – interpretative or qualitative knowledge, how meaningful something is
- **Reflective knowledge** – developing interventions that will make a social decision – turning a value into practice
- **Cultural-imperative knowledge** – Māori knowledge being perceived as having an integrity of its own

Epistemology...knowledge

- A branch of philosophy that is concerned with the quality of the knowledge – or – ways of knowing
- “Māori knowledge has an integrity of its own” (Durie, 1997) – Māori knowledge has quality
- This has not always been acknowledged
- The epistemological paradigms emerging from the experiences of Māori offer a challenge to mainstream perspectives (adapted from Gordon, 1997)

What informs how we work?

Four components.....

- a) The **awareness, knowledge and perspectives** that one brings to a particular context or setting
- b) The **processes** that are utilised (i.e. the ways we engage / interact, and communicate with whānau)
- c) How we **assess and analyse**: making meaning, drawing inferences, interpreting what is happening
- d) The **programmes and plans** that are subsequently put in place

What else can inform our thinking,our practice?

- The lack of attention to alternatives to mainstream knowledge (which is not only eurocentric but typically focused on middle-class beliefs and practices) leaves the discipline impoverished. (Howitt, D & Owusu-Bempah, J., 1994)

Therefore...

- Paying attention to alternatives to mainstream knowledge and evidences (mātauranga Māori) will enrich our disciplines – our practice.

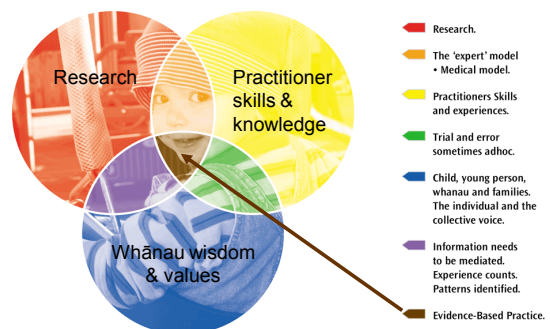
Looking for those ‘alternatives’

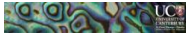
“In pushing innovation and reform, zeal and enthusiasm are surely good things, but they become their own special form of intolerance and resistance to change when critique is prohibited and **alternative solutions** are disallowed.”

(Meyer, 2003, p.34)

Evidence-Based Practice

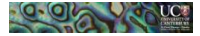
What constitutes evidence?





EBP: what it IS

According to Davies (1999, p 118), "It is a set of principles and practices that can alter the way they think about psychology, the way they go about making policy and converting this into practice, and the basis upon which they make professional judgements and share their expertise."



EBP: what it IS NOT

EBP is not:

-about making the same mistakes with increasing confidence over an impressive number of years

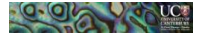
(O'Donnell, 1997)



What constitutes evidence – and who decides?

Hammersley (2001) believes that:

- "The process of defining what constitutes 'evidence' will be fraught with difficulty, should the privileging of research evidence over evidences from other sources result."
- Professional and whānau wisdom and values therefore, should not be trumped, overlooked or marginalised



An 'Animal Farm' analogy....

That espouses the notion that

**All evidence is equal;
But some evidence is more equal than others**



The evidence-based /effective dilemma

- There are many **Māori programmes / interventions** that are not deemed to be 'evidence based' or 'research validated' – and are therefore not funded or mandated for use with Māori – however they may be responsive and 'effective' – and therefore achieve positive outcomes
- There are many **Western programmes / interventions** that are described as 'evidence based' and 'research validated' – and are therefore mandated for use with Māori – however that may not be responsive or 'effective' – and therefore limit outcomes
- The terms '**evidence-based**' and '**effective**' are not necessarily synonymous terms

(Macfarlane, 2011)



Being reflective AND discerning...

- It is clear that increasing onus is being placed on professionals to become **critical consumers of research**, able to discerningly evaluate and interpret the best available information – tempered with practitioner skill and experience – on a given topic relevant to their practice

(Christiansen & Lou, 2001).

The research life-span?

- Rote learning
- Phonetics
- Whole language
- Process writing

Unsettling.....alienating to many

Who decides what is evidence – what is best practice for whom?

'Back-to-the-future' best evidence and practice

Traditional Māori	New
-Poi / mau taiaha -Kapahaka -Hand games, string games	-Brain gym -Sensory-motor -Kinaesthetic / tactile
-Whānau, hapū, iwi -Marae	-Inclusion -Ecological
-Karakia -Pepeha / whakapapa -Waiata -Pūrākau	-Rote learning
-Whakawhanaungatanga – a fundamental underpinning value	-The importance of relationships for effective teaching
-Ako -Tuakana / teina	-Cooperative learning -Peer tutoring
-Hui whakatika -Traditional Māori discipline (noa)	-Restorative practice
-Marae-based learning	-Modelling

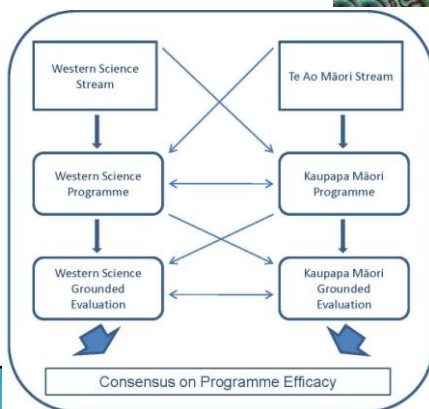
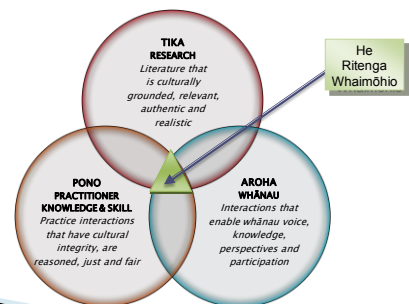
The paradox of EBP

- ▶ Evidence-based and effectiveness are not necessarily synonymous terms
- ▶ Some evidence-based programmes are not effective for use with Māori
- ▶ For Māori, what is important is that a programme is premised upon kaupapa Māori theory – ways of doing based on ways of knowing.

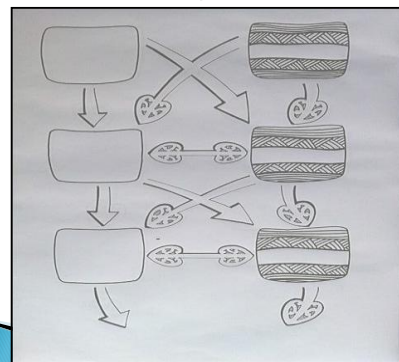
"I like working with the Kaitakawaenga because he understands how I think..."

(Māori parent, South Auckland, 18 November 2011)

He ritenga whaimōhio Culturally responsive EBP



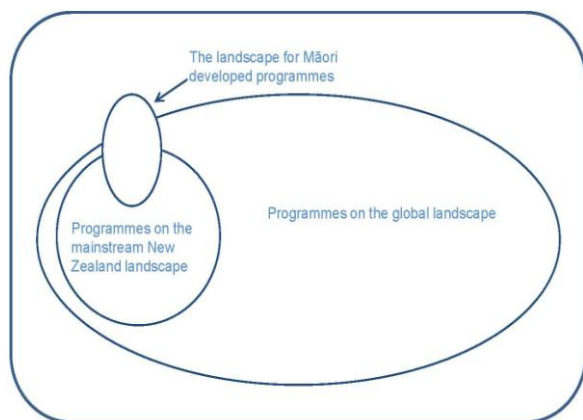
Ko tou rourou, ko taku rourou



Cultural aspects	Pathway / Poutama	Conventional aspects
<ul style="list-style-type: none"> Mātauranga Māori Māori knowledge and ways of knowing Values and beliefs 	Access: Knowing about the context and content	<ul style="list-style-type: none"> Clarity about the setting and the curriculum Evidence based approaches
<ul style="list-style-type: none"> Māori kawa for ways of engaging: the marae model for encounters – time, space and boundaries Whānau 'buy in', backing, sponsorship Reciprocity Trust 	Engagement Interacting with the context and content	<ul style="list-style-type: none"> School charter School rules School expectations Ways of reporting to parents Professional codes of conduct (<i>the notion of 'do no harm'</i>)
<ul style="list-style-type: none"> Cultural profile Relationship mapping Cultural intervention plan Whānau participation Māori-preferred approaches Kaupapa Māori frameworks Cultural affirmation (affirming identity) Traditional approaches to teaching and learning, well-being, discipline 	Planning Teaching Assessment Aligning with, supporting and participating in the context and content	<ul style="list-style-type: none"> Learning assessments Risk assessments Reports Personalising learning IP / IDP / IEP / IBP Curriculum content / adaptation Social skills programmes Psychological therapies
<ul style="list-style-type: none"> Secure cultural identity Enhanced sense of belonging Improved well-being: spiritual, psychological, physical, social, educational 	Outcomes Deriving benefit from the context and content	<ul style="list-style-type: none"> Managing challenging behaviour Presence, participation and learning Self management Enhanced educational achievement

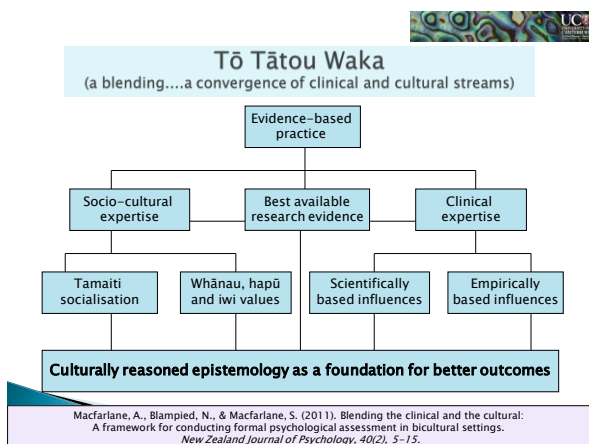
Adapted from: Durie, M. (2007, August). Alignment of clinical and cultural perspectives: Innovation at the interface. Paper presented at Manu-ao Weekly Seminar Series, Waikato University, Hamilton.

Domain	Cultural dimensions of practice
Epistemology	<ul style="list-style-type: none"> Mātauranga Māori Māori ways of knowing Values and beliefs
Engagement: building relationships	<ul style="list-style-type: none"> Māori kawa for ways of engaging: the marae model for encounters - time, space and boundaries Whānau 'buy in' / backing / sponsorship Reciprocity Trust
Making meaning of information	<ul style="list-style-type: none"> Cultural profile....whakapapa Relationship mapping....whānau whānui Culturally responsive intervention plan
Models and approaches	<ul style="list-style-type: none"> Whānau participation Māori-preferred approaches Kaupapa Māori frameworks Cultural affirmation (affirming identity) Traditional approaches to healing, well-being
Outcomes	<ul style="list-style-type: none"> Secure cultural identity Enhanced sense of belonging Improved well-being: spiritual, psychological, physical, social



A main stream (sic) ...and a tributary;
A main narrative, then a counter narrative ...
toward a blending of streams
Possibilities for the professional practice?

- The professional practice in education, health, counselling and psychology in New Zealand has been transformed over the past 20 years
- There has been reasonable indigenisation of professions but often with divergent western and cultural streams
- It seems timely to consider that an 'interface' or 'reconciliatory plan' that takes account generalist and cultural approaches has the potential to be stronger than either on its own



3. Equity practices:
The treaty principles as foundational constructs to guide practice

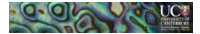




Lever 3: Increasing whānau, hapū and iwi authority and engagement in education

- » How can we encourage whānau engagement?
- » How can we draw from the strengths within the whānau?
- » How can we co-construct and collaborate with the whānau?

How can we work in PARTNERSHIP with whānau?



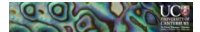
Using three treaty principles to guide education practice

1. PARTNERSHIP:
2. PROTECTION:
3. PARTICIPATION:



Te Tiriti o Waitangi....

- »underpins and informs **Ka Hikitia: Managing for Success: Māori Education Strategy 2008 – 2012** (Ministry of Education, 2008, p. 9)
- » is reflected in **The New Zealand Curriculum** (Ministry of Education, 2007, p. 3)
- » ... is highlighted in **Te Whāriki: The Early Childhood Curriculum** (Ministry of Education, 1996, p. 9)
- » is honoured in **Te Marautanga o Aotearoa** (Ministry of Education, 2008, p. 6)



Te Tiriti o Waitangi....

- » ... is acknowledged in the **RTLB Policy & Toolkit** (Ministry of Education, 2007)
- » ... is espoused in **Te Urunga Mai o te Rā: Special Education Māori Strategy** (Ministry of Education, 2002)
- » ... guides **The Specialist Service Standards** (Ministry of Education, 2006, p. 6)
- » ... influences **The New Zealand Disability Strategy** (Ministry of Health, 2001)



Te Tiriti o Waitangi.... (the framework.....the springboard)

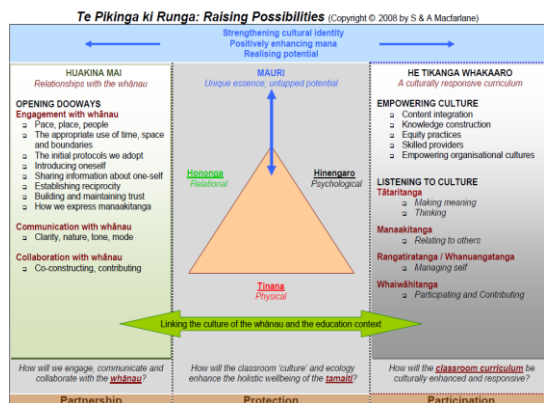
-is a robust framework for guiding and informing culturally responsive mentoring and supervision: the three 'P's - **Partnership, Protection, Participation**
-aligns with and supports key cultural competencies, the service pathway / intervention sequence – good practice
-enables mentors / supervisors to determine if a practice issue has Māori cultural implications
-clarifies how 'Te Tiriti o Waitangi' informs practice

Making links to Te Tiriti o Waitangi

Article	Principle	Article Summary
Article 1	Partnership	Guarantees a say in decision making: ✓ ✓ ✓ ✓
Article 2	Protection	Retain the right to self-determination Protection of everything held dear ✓ ✓ ✓ ✓
Article 3	Participation	Guarantees equity of rights, privileges, opportunities and outcomes Freedom ✓ ✓ ✓

Making links to Te Tiriti o Waitangi

Article	Principle	Article Summary
Article 1	Partnership	Guarantees a say in decision making: <ul style="list-style-type: none"> ✓ whānau are involved in all of decisions; they are consulted; they are partners ✓ there is a balance of power: power is shared ✓ appropriate ways of engaging and communicating with whānau are utilised
Article 2	Protection	Retain the right to self-determination Protection of everything held dear <ul style="list-style-type: none"> ✓ the mana of the tamaiti and the whānau remains in tact ✓ whānau preferences and practices are respected / valued ✓ the well-being and welfare of the whānau is paramount ✓ te reo Māori is valued and incorporated appropriately
Article 3	Participation	Guarantees equity of rights, privileges, opportunities and outcomes Freedom <ul style="list-style-type: none"> ✓ whānau have access to appropriate services and support ✓ participation is actively encouraged to enhance outcomes ✓ cultural advice is accessed to enhance practice and facilitate outcomes



Te Huia

Dimensions	Domains			
	Hononga (Relational aspects)	Hinengaro (Psychological aspects)	Tinana (Physical aspects)	MAURI (Essence; potential)
Whānau Interdependence and connectedness	Whānau Kinship and belonging	Motivation Inspiration and drive	Demeanour Appearance and body language	Cultural identity Pride and security
Friends Kinship and belonging	Friends Kinship and belonging	Emotions Thoughts and feelings	Energy levels Alertness and zeal	Attitude and spirit Manner and disposition
Friendships Cooperation and empathy	Friendships Cooperation and empathy	Cognition Reasoning and understanding	Physical safety Respect for self and others	Resilience Courage and confidence



Te Hui: Reflective prompts



Domain	Reflective questions
Hononga: Relational aspects with and within the whānau, and with others Consider how planning will strengthen relationships so as to maximise special qualities and potential	<ul style="list-style-type: none"> How strong are whānau relationships ... connectedness to whānau? How strong are the student's connections to / relationships with others (whānau whānui, hapū, iwi...)? How is the student's position in the whānau being acknowledged (ie. the eldest, youngest, only son...)? How strong are the student's connections to / relationships with places (papa kanga, marae, whenua...)? Whānau whānui ... how might wider whānau contribute or feature? How strong (positive) are the student's relationships with key others (peers, teachers...)?
Hinengaro: Psychological aspects thoughts and feelings, learning Consider how planning will enhance motivation, thoughts and feelings so as to maximise confidence	<ul style="list-style-type: none"> What are the things that inspire and motivate the student? How are the student's emotions (verbally, non-verbally) displayed / expressed? How respectful is the student of others' thoughts and feelings? Does the student understand what others are communicating to him / her? What might be the barrier(s) to the student's engagement and participation in learning activities? How might this be impacting on enjoyment, learning and achievement - and reaching potential? How is the student's 'ahua' (demeanour, appearance) - how does the student 'look'? What messages might the student be expressing by way of body language? What are the student's energy levels like? How alert is the student / does the student appear to be? Are others respecting the student's personal space? Is the student respecting others' personal space?
Tinana: Physical aspects demeanour, physical health and wellbeing Consider how planning will elevate energy, alertness and vigour so as to maximise wellbeing	<ul style="list-style-type: none"> How is the student's 'ahua' (demeanour, appearance) - how does the student 'look'? What are the student's energy levels like? How alert is the student / does the student appear to be? Are others respecting the student's personal space? Is the student respecting others' personal space?
MAURI: Unique essence cultural identity, attitude, potential Consider how planning will maximise the expression of special qualities and potential	<ul style="list-style-type: none"> How is cultural identity being supported and strengthened by others (education setting, teachers, peers...)? How is meaning derived from the student's name? How might self concept be affecting the student's attitude - ie. responses to others, manner, outlook? How might motivation and mana be enhanced and uplifted? What opportunities are being provided which enable positive choices to be made? How can the student be supported to build confidence and strengthen resilience?

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Te Pikinga ki Runga: He Whakataua (Copyright © 2008 by S & A Macfarlane)

Ingoa: Iwi: Marae: Rā whānau: Hypothesis:	Wahi / Kura: Kaitiaki: Rōpū: Te reo:	Specific issues and concerns:
Strengths and opportunities for success:	Barriers to success:	
PARTNERSHIP Engagement, communication and collaboration with the whānau	PROTECTION Enhancing the well-being of the tamaiti Hononga: Relational aspects Hinengaro: Psychological aspects Tinana: Physical aspects Mauri: Unique essence; potential	PARTICIPATION A culturally responsive education setting Tātariatanga: Making Meaning / Thinking Manaakitanga: Relating to others Rangatiratanga / whānauatanga: Managing Self Whaiwhitanga: Participating and Contributing

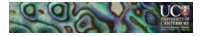
Identifying supports: People and resources.	Reactive Strategies: Preventing, defusing and managing incidents
Programme Plan: Summary details:	
Timelines and Reviews:	



Three key considerations

(Senge et al., 2003)

1. Does the organisation have a clear and honest understanding of the reality of Māori cultural and worldview perspectives?
2. Is the understanding of the reality shared throughout the organisation?
3. Is new knowledge translated into effective action?



In summary...

1. Cultural imperatives are important components of professional practice
2. Māori perspectives are generally more holistic and ecological
3. Consider a blending....a convergence of two streams of knowledge; clinical and cultural
4. Consider an holistic bicultural (treaty-based) culturally responsive framework to guide professional practice



He aha te mea nui o te ao?
He tangata, he tangata, he tangata

What is the most important thing in the world?
It is people, people, people

